

2. Tim: Cap: 4. v. 7.

I have fought a good fight,  
I have finished my course,  
I have kept the faith.



Siste gradum Viator ;  
Paucis te volo :

Hic situs est Daniel Featlaeus ;  
Impugnator Papismi ;  
Propugnator Reformationis ;  
Instigator Absiduae-Pietatis  
Tam Studio, Quam Exercitio  
Theologus-Insignis ;  
Disputator Strenuus ;  
Concionator Egregius  
Ερρυκλοπαίδης Τῶν Επιστημῶν ;  
Διδάκτορ,

Και  
ΔΙΔΑΚΤΙΚΟΣ

Facete Candidus Candidus Facetur  
Omni-Memoria-Dignissimus  
D. D. Featlaeus

Qui

Natus Charltoniae educatus Oxo:  
Aetatis suae 65.

Obyit Chelseiae } Aprilis 17.  
Sepultus fuit Lambethae } 21.

Anno Salutis

1645.

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21  
A  
SERMON

PREACHED AT  
LAMBETH,

APRIL 21. 1645.

AT THE  
FUNERALL

Of that Learned and Polemicall Divine,

DANIEL FEATLEY,

Doctor in Divinity, Late Preacher there.

WITH

*A short Relation of his Life and Death.*

---

By WILLIAM LEO, D. in Divinity, sometime  
Preacher at Wandsworth in Surrey.

---

PROV. 10. 7.

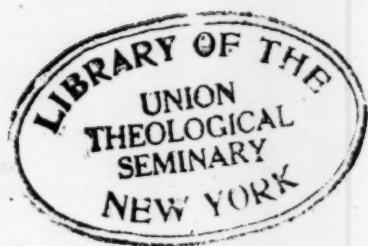
*The Memoriall of the Iust shall be blessed, but the name  
of the wicked shall rot.*

---

L O N D O N,

Printed for Richard Royston, dwelling in Ivie-Lane. 1645.

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DEC 3 1944





In Obitu Reverendi Viri,  
DANIELIS FEATLII,  
Sacrae Theol. Doctoris, & Eccles.  
Anglic. propugnatoris Acerrimi.

**H**oc in sepulchro dormientis conditur  
Veneranda Featleii cinis.  
Inter silentum claustra taciturnus jacet,  
Magnum modo Dei Oraculum.  
Facet Ille, tantus Galliae & Romae pudor,  
Quantus decor Britannia.  
Quos ille Agonas, qua tulit certamina  
Exterminandam ad Hæresin?  
Ecclesia geminas mamillas Anglica,  
Baptisma & Eucharistiam;  
Purus ab omni muniit Contagio,  
Parenti Alexicacus sua.  
Obstruxit Anabaptista, feralis Draco,  
Fontem patens Infantulis;  
Monstrum sed istud multiceps, Cadmus sacer,  
Moriente dextra contudit.  
Quos transmarina à Pellicis gremio mala  
Adnavigarunt Angliam;  
Quicquid Socinus, quicquid Arminius foras;  
Familistæ, vel Brunnus, domi;  
Inimica quod vel Lingua, vel Prælu tulit;  
Sceleris puerperium frequens;  
Tot dira capita, tot renascentes Hydras,  
Stravit Britannus Hercules.

Exile corpus terere, non poterat frequens  
Arena, Prælum, Pulpita.  
Pusillus Atlas in labores sufficit,  
Vegetior à certamine.  
Languente Pietas nimia pro morbo fuit,  
Pro Phihisi Amore tabuit ;  
Sensim peribat, corporis partem sui  
Præmisit assidue Deo :  
Et cum tot annos prædicans, vitæ suæ  
Attriverat spiraculum ;  
Elinguis Anima murmure exit languido,  
Dixitq; inauditum Vale.  
Quis Pontificios jam latebris extrahet  
Tenebriones Urbicos ?  
Quis nunc in aciem provocatos conteret  
Rationis acri Malleo ?  
Ille, Ille palmam Victor Assiduus novam  
Accensuit meritis suis.  
At cum peregit opera militiæ suæ,  
Ruente Roma : contudit  
Sectariorum conglobatum exercitum,  
Et posuit Animam in vulnere.  
Sic, sic, Sacerdos Magne, voluisti mori,  
Victoriæ Holocaustum, Deo.  
Nec unus in vita, nec in morte unus es,  
In te sita est Ecclesia ;  
Ruat hac necesse ; cui basis facta est cinis,  
Cujus Columna pulvis est.  
Facies, manipulus frigida terra brevis,  
Mysterium Theologia.  
Sic Disciplinas universas noveras,  
Uti nemo penè singulas.  
Vires operibus miscet & veneres suis  
Perita scribingendi manus ;

Ut

Ut inter Artium hæreas discrimina,  
Logicumne legis an Rhetora.  
Peritura nullo sæculo erexit sue  
Monumenta pietatis : precum  
Ephemerin reliquit, ut nostris adhuc  
Supereffet in votis pius.  
Non Praeficari pompa celebrat hunc Rogum,  
Avita non insignia.  
Ancilla Pietas, junctæ famulatio Precum,  
Gemebunda præit Antecambulo.  
Stipata gregibus Artium Theologia  
Insequitur atro symmate;  
Tumulo superstant Hæreses, Anathemata;  
Opima spolia, Schismata.  
Nunc, nunc litandum est; fontium busto super  
Cadat Hecatombe criminum.  
Iterum resurgat error, Antæus licet,  
Retundet è scriptis Pugil.

Ite, ite Iambi funebres; liceat satis  
Lugere, quem laudo parùm.  
Ite, ite Musæ flebiles; vestro fluunt  
Damno minores Lachrymæ.  
O anima cælo reddita; ut te nos sacram  
Meditando patimur extasin!  
O innocens umbra, O cadaver sanctius,  
Quam Tu sepulcrum consecras!  
Non occidisti, fallimur; periit Tibi  
Non Vita, sed Mortalitas.  
Ascende Victor; Te salutat undiq;  
Numerosa turba Syderum.  
Anima frequentes, pars gregis nuper Tui,  
Quas vindicasti ab Hæresi,  
Uste stupendis plausibus circumvolant,

Et

*Et gratulantur hospiti !  
 Chorus Angelorum, quibus eras spectaculum,  
 Mundi in Theatro praelians ;  
 Io Triumphe, concinunt ; geminant Io,  
 Et Euge perpetuum Tibi.  
 Sic, sic, Beate, splendidam in Pompam trahis  
 Cæli universos ordines:  
 Tantumq; fruëris tu Deo, quantum sibi  
 Sperare fas sit optimo.*

*E Schola Regia Westmonast.  
 sic flevit*

*F. Gregory.*

*Περὶ Δαρ. Φηλίου Δευτέρου.*

**Τ**ίπ' ἐν τῇ τέτταρ' ἡμέρᾳ Φηλίον ἔ' Ἀυτὸς  
 'Αυτὸς περὶ δούκας ἔπατο Ἀγγελικὸς.  
 Τίπ' ἐν χειμερίῳ γαίᾳ νηράδου, καὶ ὁμβρίας ;  
 'Ησυχον ἐν κορυφαῖς αὐτὸν Ὀλυμποῦ ἔχει.  
 Τίπ' ἐν δατόν' αὐτὸν ἐπηύμεν δακρυχόοντες ;  
 'Αυτὸς καὶ δούκας χαίρει Ἀγγελικὸς.  
 'Ου φλογερὸς ἐχέρας ἑμέλ' σπινθῆρες ὀπώντες.  
 'Ου συμεῖν γλωσσῶν λαγαλὼν ἰαχὴν,  
 'Ος ζῆδιον ἔχον, καὶ ἀδίστατον ὄμμα θεοῖο  
 Πάντων ὄραν, αἶψα τ' ἔχειν ἕρπειον.

*Scripsit ἀντιχρῆστας*

*Io: Harmarus Oxoniensis.*



# A SERMON PREACHED

at the Funerall of D<sup>r</sup> F E A T L E Y.

A P O C. 4. 6. the former part.

*Kai enantion to throno thronon ualēn, imōta krystallos.*

*Et in conspectu sedis tanquam mare vitreum simile crystallo.*

*Erat etiam ante thronum mare vitreum simile crystallo. Beza.*

*And before the throne there was a sea of  
glasse, like unto crystal.*



It is not my mind nor meaning, neither was it ever my manner, I having now preached the Gospel seven and forty years, in Court, City, Country, and beyond the Seas, to trouble mine Auditorie with any long, or large beginnings.

The Context is a Vision of the incomprehensible Majesty of the eternall and ever-living God, which takes up all the whole Chapter, wherein Gods celestiall throne, his Session, his heavenly attendance, both Seraphicall, and Cherubicall, his awfull presence, his diffused, and displayed glory, in, before, and about his Throne; his unspeakable Praise, and his infinite Magnificence is pencild and portrayed to life in all his

C

Attri-

## *A Sermon preached at*

Attributes, & Proprieties, most graphically in Mosaicque work and wonderment.

The Text is a Revelation, and an obvious Demonstration what was, and is before the throne of God. The parcells of my Text may be foure: For herein is a *Throne*, a *Sea*, what manner of Sea, a *Sea of Glasse*, and a resemblance of what it was like, *even like unto crystall*.

You will demand of me, What is meant by this throne? I answer, it is Heaven, where God is in his excelling glory. What is this sea of glasse? The world. What is the resemblance? Like unto crystall, but not crystall.

You haply will aske me further concerning these pieces. Why Heaven is decyphered by a Throne? For that here on earth Kings have Thrones of Equitie, Justice, Judgement, and other Regall, Royall, and Princely Privileges; yet they and we all, with all the world, shall appeare before the glorious throne of Jesus Christ, to give an account of what we have done here in our bodies, be it good or evill. Why is the world set out by a sea? For that it is restless as the sea is. Why a sea of glasse? For that it is brittle like glasse. The world is as made of glasse, *Ubi splendet, frangitur*, where it is more shining & resplendent, there it soonest cracks and breaks. And lastly, why resembled to crystall? For two respects: The first, in relation to the men of the world, who are gull'd, and deceived by it; the world seeming unto them to be all crySTALLINE, when God knowes, and all godly ones finde by experience, that it is glassie, slippery, brittle, and no preciousnesse in it at all. The second is in relation to God: CrySTALL is transparent, we all know; how much more is this world, and all the things of this world, with all the actions, transactions, words, and the very imaginations of the thoughts of all mens hearts are open, overt, and obvious

ous to the knowledge & sight of the great Jehovah Jireth, who ordereth them all according to the counsell of his most sacred and secret will.

I will spend no more precious time in spelling of the Text; you now (I conceive it) understand it as well as my selfe. The point of Doctrine that I learne out of this Text in the Result of it, is couched in this short breviat, and proposition.

*All the passages of this world wherein we live, are very dangerous as a Sea; ever transitory, brittle, and slippery, as a sea of glasse, never satisfactorie, albeit it glitter, and shine like cry- stall; and ever open, overt, obvious, and transparent to the sight and censure of Almighty God, be they couched never so* Doctrine.  
*hellishly deep, though they be sunk even to the deeps of the devill.* Revel. 2. 24.  
his Cōm. 7. 17.  
τὰ ὕδα.

Accommodate me I desire you with your Christian patience but for the space of one houre, and by that time by Gods favour I shall quit this glassie sea, and shew you the Port of our happinesse, Heaven. And give me leave in the Doctrinall part to speak freely to your heads, and in the Practique to put it home to your hearts by the evidence of the Word contained in the holy lines of sacred Scripture, and in the power of the Spirit, according to the modell of that knowledge of God that he hath imparted unto me. The first piece of my Doctrinall part is thus:

*That the passages of this world are passing dangerous as a sea,* 1.  
proved and expresse in foure resemblances. Resemblances.

First, in respect that this world (as the sea) is subject to sundry and frequent stormes. You all know what storming is; It is grown a Military terme, Such a City, Town, Citradell, and Castle was stormed.

1. Daniels Vision shews it; Daniel spake, and said, I saw Dan. 7. 2.  
C 2 in

# A Sermon preached at

*in my vision by night, and behold, the foure winds of the heaven strove upon the great sea. That is to say,*

1. The South wind of prosperity. What is there any storme in that? Oh how many and mighty putt up with the pomp of this world doe forget God, and have their portion with the wicked, who shall be turned into hell, and with them all the people that forget God!

Psal. 9. 17.

2. The storme of adversity caused by the North-wind of affliction, deeps and distresses, oh how many and mighty hath that wind sunk! Saint *Augustine* was accustomed to say to such as came unto him for advise, support, and counsell in severall disgusts of conscience: Assuredly my friends, through hoping and despairing, the sonnes and daughters of men doe miserably perish; by hoping foolishly and cursedly all their life, that all shall be wel with them, albeit they walk in the stubbornnesse of their own hearts, against all the blessed means, and motions of Gods blessed Word and Spirit; and despairing like hel-hounds in the end of their dayes.

*Speiando, &  
desperando, mi-  
seri: perirent  
homines:  
Speiando male  
in vita, despe-  
rando peius in  
morte.*

3. There may come a storme out of the East, neither good for man nor beast, and yet may be an especiall inspiration of some common grace. Christ hath pronounced a blessing to the pure in heart, for they shall see God: O blessed Puritanes! They doe see God already in his Works and Word, and shall see him hereafter in a beatifical vision. But what say you to this of the Wiseman in his Proverbs, *There is a generation pure in their owne conceits, and yet are not purged, and purified from their wickednesse?*

Mat. 5. 8.

Prov. 31. 12.

4. Yea the case may so fall out, that all the rest of the winds may breathe fairely, and yet on a sudden a black cloud, and storm may appeare out of the West, and overfet all. In brieft, a Disgust may arise out of all the 32. points of the Seamans Compasse and Chard, and ruine us

in



in this sea of the world, in a trice, be we never so conceited of our safety and assurance.

The second passage is, *That this sea of the world is very, and passing dangerous, in respect of the many, and manifold rocks, shelves, syrtes, and sands that lye hid, and covered in the Sea.* 2.

The Divine shewes you a map of this world, & points to it, saying, *All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world.* <sup>1 Joh. 2. 16.</sup> What, all things in this world? Yea all. *Behold, I will shew a truth.* The Astronomers conceit, that the heavens are turned upon the two Poles, to wit, the Artique, and Antartique Poles. I admire not their conceit, this I am sure I know, and we all here are experienced in, that all the actions, affections, & imaginations of the thoughts of all men and women tend either to profit, or pleasure, or both. Oh how many for these ends and purposes have runne themselves upon the rocks of witlesse and worthlesse security! Others upon the shelves of proud and Luciferian presumption have ruinated themselves. Others have sunk themselves and theirs upon the syrtes & sands of miserable Desperation.

The third passage is, *That the sea of this world is passing dangerous in respect of the many sea monsters that are in it.* 3.

The Prophet Daniel saw this in his Vision. *And foure* <sup>Dan. 7. 7.</sup> *great beasts came up from the sea, divers one from another. The first was like a lyon, which are the proud, knowne and discovered by their high looks, lofty words, and stroting incesse. The second was like a Beare, which are the voluptuous, and filthy unclean persons, men and women. The Beare licks his dirty pawes, and the strumpet wipes her mouth, and licks her whorish lips, and saith, I have done no evill, when she hath sold her soule to the devil, and*

*A Sermon preached at*

sunk her body into a gulfe of uncleannesse. *The third beast was like a Leopard*, a mongrell beast comming of a Lion and a Pard, and this is the covetous wretch, who being neither fish, nor flesh, nor good red-herring, neither good to God, nor to man, nor to himselfe. The fourth beast is not named, but deciphered to have *teeth of iron*. This is no other beast, but hellish and diabolicall malice, which rends, teares, and tyrannizes over the proud Peacocks, the stinking voluptuous Beare, and the amphibious Leopard.

4. The fourth passage is, *That the Sea of this world is passing dangerous in respect of the inconstancie thereof*. Sometimes in siraquedry and excessse, lifting worldlings up to heaven upon her billowes, and anon *sinking them downe* (as it were) *to hell*, as the holy Psalmist tells you.

Psal. 107. 27.

*Tantum con-  
stans in levi-  
tate sua.*

The Philosophers tell us, that the Moone is Mistris of the Sea, and the Moone is ever constant in her continued inconstancie. The Moone never shineth long with one and the same countenance, but still she is either in her wane, or in her increment. Ay me ! how fit a semblance is this Moon a Mistris of the Sea ; and the inconstancie of the Sea and Moon an absolute Demonstration of this Sea of slippery and brittle glasse ? Thus have we made good the fittesse of the Resemblance, That the Sea of this world is passing dangerous in foure respects : Namely, by reason it is subject to every disgust of the ayre, blow the wind out of what quarter you will. Secondly, dangerous, in respect of the many rocks, shelves, syrtes, and sands. Thirdly, dangerous, in respect of Sea-monsters : And fourthly, dangerous, in respect of this worlds constant inconstancie.

2. The second piece of the Doctrinall part of my Proposition is this, *That all the passages in this world are ever transitory, and alwayes fleeting*. The

The holy Divine St. *John* is very plaine, and passing peremptory in this, *The world passeth away and the lust thereof, but he that doth the will of the Lord, abideth ever.* We all know, that we are all in passage; the world is either leaving us, or we the world; peradventure this night, who can tell how soon this voice may be heard at your chamber window: *Thou foole, this night shall they snatch thy soule from thee; whose are those things then that thou possessest now?* If not to night, yet the wise man tells you, *They have wings, and askes you this question, Wilt thou set thy heart upon that which is not? For riches take unto them wings, and flye away.* *Feremy* tells the Muck-worme, that he is like the foolish Partridge, which sits abroad on egges, and never hatcheth them: So the fond worldlings have riches, and enjoy them not. And the holy Psalmist burnes the foolish worldling in the fore-head with a *Behold the man, who tooke not God for his strength; but boasted and blest himselfe in the multitude of his riches.*

1 Joh. 2. 17.

Luke 12. 17.

Prov. 23. 5.

Jer. 17. 11.

Psal. 52. 7.

The third piece of my Proposition is this, *That all the passages of this world are never satisfactory.*

3.

They that drinke Sea-water, doe never quench their thirst, but are dry and thirsty still. Whose eye was ever satisfied with seeing? whose eare with hearing? whose scent with smelling? whose mouth with eating? Men may satiate their senses, but never satisfie them. The Prodigall was not satisfied with his revelling & excesse, though he brought his noble to nine pence, and his nine pence to nothing. The Scholler is never satisfied with his knowledge. He that encreaseth his doctrine, encreaseth his dolour. Nor yet the honourable, either in the state Ecclesiasticall, or Civill. Nor the opulent man with all his fulnesse. See the antiphony of those that have nothing, and those that have too much: They both cry out,

Ecclef. 1. 18.

Ecclef. 5. 19.

Luk. 12.

out, O what shall we doe? So cryed the foole in the Gospel, when his increase was bigger then his barne. And so complained the poore Prodigall, when hee had not one Denier to help himself withall; if he had not had a good Father to goe unto, and remembred him at last cast, the poore starveling had eaten husks with Swine, and pitifully perished.

4.

The fourth and last piece of the Doctrinall part of my Proposition, is this, *That all the passages of this world are alwayes open, overt, obvious, and transparent to God with whom we have to doe.* The sweet Singer of Israel expostulates this truth with his God; *Whither shall I goe from thy Spirit? or thy presence? If to heaven, thou art there in thy displayed glory: If to hell, thou art there also in thy judgements on the wicked in torments: If to Sea, thine hand must guide me there too.* If I thinke the darknesse shall hide me; the darke night to God is as cleere as the brightest day. The Spirit of God tells you; *That there is no creature that is not manifest to his sight, and all things are open and naked to him with whom we have to doe.* And the Book of the Revelation of Jesus Christ, sayes, That Gods eyes, like flaming fire, run to and fro thorow all the world. This last piece of the doctrinall part of my Proposition, as it is a terrour and trembling to the wicked, all whose cursed and crying wickednesses are open to his all-seeing eyes: so it is a cordiall and comfort to the godly, knowing and considering, that their heavenly Father seeth and beholdeth all their pressuress, vexations, and distresses that they endure, and lye under in this slippery, brittle, and boisterous Sea of the world.

Psal. 139. 8.

Heb. 4. 13.

Revel. 1. 14.

*Reasons.*

Would you know the reasons of these particular truths? As first, why the passages of this world are so dangerous? The reasons are ready. It is because the raging Sea is  
not

not subject to so many disgusts, either of dangerous rockes, stormes, shelves, shallows, fyrtes, sands, Sea-monsters, and other incumbrances, as this restless world is, that is fraught with dangers and incarnate divels.

What finde we here but brevity in all our Contents? as the Prophet *Esay* Evangelizeth: *It is even as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soule is empty: Or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and his soule is faint.* Oh how many are there in this Sea of glasse, whose whole course of life is but a dreame, and when death comes, they are awakened, and never till then in all their life, and their soules are empty of all comfort, and fainting, dye, and their places know them no more!

What finde we here but levity? the very wicked confesse as much, saying, We have wearied our selves in the wayes of wickednesse, and the wayes of the Lord wee have been strangers to.

What finde wee here but Cymmerian blindenesse? millions selling away their interest to Heaven for nothing?

What finde we here, but multitude and vast magnitude of all sorts of iniquities, transgressions, and sinnes? God himselfe complaining by his Prophet *Amos* with a witness: *Behold, saith the Lord, I am pressed under you, as a Cart is pressed that is full of sheaves.*

VVhat meet we here daily but with deceitfulnesse on all hands? the world it selfe is all glasse, and where it glittereth most, there it cracketh and breaketh soonest.

VVhat doe we finde the world to be in our experience of it, but a bitter pill candyed over with sugar? a golden cup like the whores in the *Revelation*, full of dismall and deadly poyson? No marvell then that the Prophets,

D

Princes,

# A Sermon preached at

Princes, and Preachers of the world have left behinde them such lamentable notes and votes of their wearisomnesse in the experience of things here below. *Jeremy* that Prophet of *Lamentations* cryeth, *Oh that mine head were a well of waters, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the Daughter of my people! O that I had in the wildernesse a lodging place of waifaring men, that I might leave my people, and goe from them, for they be all adulterers, an assembly of treacherous men!* I recommend the whole chapter to the reading and meditation of every sober Christian, to fit his soule, and tune his heart to the wofull tone of this tumultuous Sea-world.

Jer. 9. 1, 2.

*David* a King tunes his pipes with this dolefull Ditty, *O that I had wings like a Dove! for then would I flee away, and be at rest. Loe then would I wander farre of, and remaine in the wildernesse. I would hasten mine escape from this worlds windy storme and tempest.*

Psal. 55. 6.

*Paul* the Preacher of the Gentiles exclames and sayes, *O wretched man that I am, who shall deliver me from this body of death!* And had he not found a deliverer, he had sunk under that bitter agony.

Rom. 7. 24.

2. You will further enquire, Why the passages of this world are ever so transitory, and brittle? I answer briefly, This fretfull Sea of glasse is like an angry Lady, that will turne away her servant for a very Glasse breaking.

3. And why are they never satisfactory? For that the heart of man is a triangle, and the world is a circle, and a circle can never fill a triangle. Nothing in this world can satisfie mans triangle heart but the holy, blessed, and glorious Trinity. One touch of the Power of God the Father; one glimpse of the rayes of the wisdom of God the Sonne, in whom are hid all the Treasures of wisdom and

## *the Funerall of D<sup>r</sup> FEATLEY.*

II

and knowledge ; and one drop of the gift and grace of charity from God the Holy Ghost satisfies, contents, and cheeres the whole nature of the regenerate man.

But why are all the passages of this world alwayes open and overt to the sight and censure of the eternall God ? How can it be otherwise ? It is impossible but that he that made the eye should see : Shall not he that made the heart, shall not he, I say, understand ? When the whole world before his Throne is Crystalline, open, naked, and diaphanous to the Lord our God. His all-seeing eyes see, and discern the imaginations of the *Gen. 6. 6.* thoughts of every mans heart that liveth.

Shall I request this favour at your hands ? That you would be pleased to turne to the first chapter of *Johns* Gospel, and read from the 45. v. to the end of the Chapter, and observe and meditate of that heavenly conference there between Jesus Christ our blessed Saviour, *Philip of Bethsaida*, and *Nathanael* ; *Philip findeth Nathanael, and saith unto him, Wee have found the Messias : Come and see. Jesus saw Nathanael comming unto him, and said, Behold a true Israelite, in whom is no guile. Nathanael saith unto him, Whence knowest thou me ? Jesus answered and said unto him, Before that Philip called thee when thou wast under the fig-tree, I saw thee. Nathanael is ravished and cryes out, Rabbi, Thou art the Sonne of God, thou art the King of Israel.* Many there knew *Nathanael* to be an Israelite, but none saving the Lord Jesus knew him to be such an Israelite in whom was no guile.

Thus farre have I spoken unto your heads in the Doctrinall part of my Proposition ; Give me now leave to speake to your hearts in the practick part thereof, and so I shall incline toward an end.

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# A Sermon preached at

*The practise.* The first Use of the Doctrine, is of heavenly affection, tending to earnestnesse of zeale, and longing after Heaven; Forasmuch as we finde nothing here below but a Sea restlesse, a brittle being, and a slippery standing.

What are we? or who are we here present this day, and understanding what the frame, fashion, and garbe of this world is by the sacred Oracle of the text, and would not now cry out with *Esay* to our God in Heaven, *Oh that thou wouldest rend the Heavens, that thou wouldest come downe, that the Mountaines might melt at thy presence,* and that the Nations might tremble at thy power? What are mountaines here, but the mighty in the earth, that set themselves against the Lord? *Bow thy Heavens, O Lord, and come down: touch the Mountaines, and they shall smoak.* Yea, bee the mountaines never so vast, so lofty, so exalted above measure, one touch of his finger shall shake them all to pieces. Yea, though a rebellious *Absolon* that had swelled against his Father like to an *Olympus*, God commeth down in his power, and gives him but a touch, and he and his haughty Rebellion passeth away in a smoake that vanisheth; hee hangs between heaven and earth, as unworthy of either, and all his swelling presently abates like a blown bladder with the pricke of a pin.

1. To my Brethren of the Ministry here present, I speak and beseech you to preach to this decaying world, That we all in it wax old as doth a garment, and as a vesture God wil change us, and we shall be changed; but he is the same, yesterday, to day, and for ever, and his yeers shall have no end.

2. To the Laicks I say this, It is an observation of the Physicians, that we are now of shorter stature, and of lesse livelihood then heretofore.

3. Is there an Astronomer here? tell him that *Stadius*,  
*Copernicus*,



*Copernicus*, and *Reinoldus* affirm peremptorily, that the very Heavens are decayed, the Sun lesse orient in his splendour, the Moone more pale, and the Starres more dimme.

4. Art thou a Muck-worme? Know that *Philip Melancthon* a choice Divine in his time, being contemporary with *Martin Luther*, left this obervation behinde him, That the earth is growne so old, that it is like a wombe barren with age.

5. To whomsoever here present, that hath any Christian sense and feeling, I would have him know, that the whole Creation groaneth, and travaileth in paine together untill now. And not onely they, but wee our selves which have the first fruits of the Spirit, even we our selves Rom. 8. 22, 23. groane within our selves; waiting for our full and finall redemption, as *Paul* preacheth.

6. Haply there may bee here present some Jesuite, or Jesuited spirit, whose learning lyes all in the Directories of *Machiavels Prince*, *Bodins Commentaries*, and *Lypsius Politiques*, whose Primer is couched in this one principle, *Religense esse oportet, religiosum nefas*: Let me tell that Statizer, I am no *Platonist*, whose learning is hid in finall and fatall numbers; affirming, that no State ever continued above 500. yeeres, without some fearefull fate or finall fall. But (ay me!) we understand better by experience of times past, that that Principle is not true, as the State of the *Venetians* and the *French Monarchy* abundantly confute; Yea, the boyes in Schoole conclude, That *Numeri, quæ numerus, nulla vis, nulla efficacia*.

But mine endeered and most Christian Auditory, I will make bold with you, (and surely I cannot give you a more glorious title if I did study to give you ten thousand) to signifie what gives me satisfaction in this point;  
even

## A Sermon preached at

even the Prophet *Daniels* interpretation of *Nebuchadnezzars* vision in a Dreame. The Vision was this: An Image appeared to the King, whose head was of fine gold, his breasts and armes of silver, his belly and thighes of brasfe, his legges of iron, and his feet part of iron and part of clay. This head of fine gold, breasts and armes of silver, belly and thighes of brasfe, legges of iron, and the feet part of iron and part of clay, were the four Monarchies of this world, this glasse Sea, like Crystill. The head of fine gold was the Monarchy of the *Assyrians* and *Babylonians*. The breasts and armes of silver, were the *Medes* and *Persians*. The belly and thighes of brasfe signified the Monarchy of the *Greekes* and *Macedonians*: And the legges of iron, and the feet partly of iron and partly of clay, pourtray unto us the last Monarchy of the *Romanes* and *Germanes*. The three first Monarchies, to wit, of the *Assyrians* and *Babylonians*, *Medes* and *Persians*, *Gracians* and *Macedonians*, are long agoe slipt away in this slippery and brittle world: And the last of the *Romanes* and *Germanes* is now at a very low ebbe; for it is come to a titular Emperour, and that is all that remaines of the House of *Austria*, and at this very day ready to return to their prime and pristine commencement, to be *Comites de Kyburgh*; onely the proud *Spaniard* ventures at all to uphold their tottering state and low condition.

Assuredly no expectation at all remaineth, but when the stone hewed out of the rocke of our sinnes shall fall upon the remaining stumps, and then downe falls all the Gold, Silver, Brasfe and Iron upon the feet of clay, and so then, this Sea of Glasfe in *Chaos antiquum confundetur*.

And verily, my Prayer is, and shall be this, Come Lord Jesus, come quickly, and stretch out thine hand, close up the

the two eyes of this dying world, the Sun and the Moon, that we may attain that heavenly Jerusalem, where theres no need of either, but the glory of the Lamb of God, the Lord Jesus, shal be our exceeding glorious recompence of reward for ever.

The second Use of the Doctrine is mournfull, sad, and sable, even of lamentation, for the witlesse wights of this glassie brittle seas inhabitants.

Oh how many sots are there in this restless sea of the world, who albeit they see, and may discern this truth in a vision, and revelation of Jesus, yet think of nothing, but seek here for their content, and care for nothing but here to finde their *Requiem* for their soules! Behold (blessed in the Lord) their extreame folly. Some seek, and conceive hope that they shall find it in the lust, and brutish lustfulness of the flesh: and what is that, but the foame of this sea? and what tends it to, and ends in, but sordid luxury, which brings us to rottenesse, pox, and penurie? This foame dwels in drunkenesse, vomit, and spewing, in riot and excesse, which ends in filthy annihilation, fit for the draft-house, and nothing else. Others seek their *Requiem* in this restless sea, in the lust of the eyes, which is riches, and the pomp of the world, which the Scripture calls *Phantasie*. When King Agrippa and Bernice his wife came in to hear Paul, the Greek speaks thus, *ὅτι πολλὰς παντασίας*, What are these but *Conchyliis maris*, the shels of this glassie sea, which doe weary us in seeking them, befoole us in the possession of them, and vex us to the heart when we must part with them? Others seek their *Requiem* in the pride of life; and what are all the pleasures of this life, but the billowes of this sea of glasse, wherewith some are lifted up to vain-glory? that feather, which children and fooles labour to catch in the streets, and abundantly sweat for

2.

Acts 25. 23.

Job 17. 14.

for it, and know not what to doe with it when they have it, but set it flying again. Others it listeth up to Honours, and yet his Lordship must say to rottennesse, *Thou art my father and mother*, and to the wormes, not of the earth, for they scorne to come nigh thee, but to thine owne skin-worms, (as *Job* speaks) *You are my brothers and sisters*. Some are lifted up on the billowes of their policie and learning, whereas we know that the prudent and politique dye as well as the ignorant and foolish. Others are lifted up upon the billowes of their beanty, which with a gleame of the Sun will be burnt, with three fits of a Spanish Calenture will be discoloured, with old age furrowed with wrinkles, and with three dayes of death made hideous. Others pride themselves in their gay garments, which every weck grow out of fashion, as the world it self doth. Is it not a strange thing that a Malefactor should be proud of his halter that must hang him? Surely our clothes may put us in mind of our evil doing; for had we not faln from God by our evil doing, we had had no use of raiment. In a word, what are all our pleasures, but *Lilia terra*, like the Lilies of the field? what gold and silver, but *Ilia terra*, the garbage of the earth? and what are honours and promotions, but *Ludibria venti*, feathers for the wind to play withall?

3. The third Use of this Doctrine is of Expostulation.

Have, and doe we not too too often forget where we are? verily we have, and doe so still. Ay me! we little consider that we are poore passengers in this sea of glasse; we are in this world, and this world is a sea of glasse, restlesse as a sea, and brittle as glasse: our Port and Haven is Heaven, every one of us is his owne Pilot to guide his owne vessell. The Pilots place is to sit in the sterne of his ship: Why there? To see how she steeres. That true Christian  
Passenger

Passenger that sailes towards heaven, will ever be minding his end, sitting in the sterne, and considers how his Ship steeres toward the Haven of Heaven. Never do any faile in safety in this restless world, but they that in their voyage have the Rudder in their hand, and the Compasse and Sea-Card in their eye, that is. to say, think and meditate of their end, and steere toward heaven.

The fourth Use of this Doctrine is of holy Resolution.

4.

What is that? Surely to resolve as the holy Divine adviseth, *Not to love the world*, for if we doe, *the love of God is not in us*. Can any man love a traitorous and treacherous *Judas*, which (if you confide in him) will betray you with a kisse? And if the world smile upon you, take heed, lest the next thing you heare of, be not some plot of villany to insnare thee. Can any wise man love the place where Satan domineeres? *If this our Gospel truth be hid from any here, it is hid to them that are lost*. Are not they lost that can <sup>2 Cor. 4. 3. 4.</sup> neither be found in heaven, nor in the earth, nor yet in the sea? *The god of this world*, which is the Devil, *hath blinded the minds of them that beleeve not this truth, lest the light of the glorious Gospel truth of Jesus Christ, who is the image of God, should shine unto them*. *The whole world*, saith the holy Divine Saint *John*, *lyeth in wickednesse*; and our little world, <sup>1 Joh. 5. 19.</sup> this Island wherein we dwell, is on fire about our cares, and yet neither the worlds malignity, nor yet our owne misery, can quicken us to a lothing of this restless and brittle sea of glasse.

But would you learne how to avoid this Traitor that wil Judaize with you, this dominion of Satan, and this house on fire? I shall doe my endeavour to satisfie your desire in this point.

You all know, that whatsoever the shavelings of Rome

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say,

# A Sermon preached at

say, we have a Church, and it is a principall piece of the holy Catholique Church, which we professe to beleeeve, that is scattered farre and wide upon the surface of the whole Universe; and to this Church we have given our names. *Christian* is my name, and *Catholike* is my surname. We are shipped by Baptisme: If a tempest arise, cry upon Christ, as the Apostles did, in a storme. If the Ship of our state be ready to be swallowed up of the waves, flye unto Christ, if he be asleep, awaken him with our cryes. *Concutitur fides, non excutitur*; our faith may be shaken, but never shaken off: therefore never cease, but cry, and cry aloud that we may be heard, and being heard we may be delivered; and being delivered we may glorifie God. If the wind roare, Christ will rebuke it, and there shall follow a great calme.

5. The first Use of the Doctrine is to take a review of the Text.

If this world be in experience to us a Sea of glasse like unto CrySTALL; This CrySTALLINE resemblance deceives none but children and fooles, who are deceived with shewes, shadowes, and resemblances: But wee are men endowed with reason and experience. How are we fitted and furnished for our voyage? Where's our Tackles? Have we our Maine mast ready, that is to say, our faith, without which it is impossible to please God? there's no walking or talking with God without it. Where's our Anchor and Sailes, the Anchor of hope, and the Sayles of good workes? What wind doe we sayle by? no wind under the cope of heaven, but the gale of Christian Charity can arrive us at the Port of Heaven: But sayling with that gentle gale, we need not feare any danger between this and Heaven: For if a Whale by the way should swallow us, as it did *Jonah*; or a wind called *Euruslydon*, which

which caused *Pauls* ship-wracke, at the Island then called *Melita*, now *Malta*. In both dangers we should be safe, the Whale must cast us upon the Land, and though the Ship were wracked, yet either by swimming, or by some broken fragments of the Ship we should surely come safe to Land.

The sixth use of this Doctrine, is of Discovery.

The holy Apostle gives every one in particular a Christian Caveat, *Let him that standeth, take heed lest he fall*. If my Text be a vision unto you, it hath discovered how slippery our station is: I beseech you therefore, when you have forgotten me, yet remember my Text, and forget it not lest you slippe, and slide, and fall, like the house built upon the sands, the fall whereof was great.

The Royall Preacher tells us, that God hath set the world in the heart of man, to the end that he should consider the deceitfulnesse and uncertainty of it. Shall a man love that which Christ never prayed for? I pray for mine Elect, I pray not for the world: That is, I pray not for the Muck-worms and Mammonists of this world. And if the grace of God be in us, we shall daily blesse and thank God for the Lord Jesus, who hath given himselfe for our finnes, that hee might deliver us from this present evill world, according to the will of God and our Father. Eccles. 3. 11. Joh. 17. 9. Gal. 1. 3, 4.

They that remember not this discovery of the world, have not knowne God, as *John* testifieth. The Mammonists of this world cannot endure to heare or thinke of death, and yet when they lose the things of this glasse world, they murder themselves with worldly sorry: *St. Paul* is a witnesse of this truth, saying, The sorrow of this world causeth death. The Mammonists and Muck-



# A Sermon preached at

Gal. 6. 14.

wormes of this world brag, boast, and pride themselves with the things of the world. Saint Paul was otherwise minded; *God forbid (saith he) that I should pride my selfe in ought or any thing in the world, save in the Crosse of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

2 Tim. 4. 10.

It is no marvell that so few love Preachers, and gaine so little or nothing by the frequent and powerfull preaching of Gospell-truth. Paul sheweth us the reason why Demas forlooke him, *Hee was in love with this present world.*

2 P. 1. 2. 20.

2 Pet. 1. 20.

Saint Peter gives the Muck wormes, Mammonists, and lovers of this world their fearfull, fatall, and finall doom, shewing first how we may escape the pollutions of this world; and then how dangerous a relapse and backsliding is: For, saith he, and puts the case thus; If the Muck-wormes and Mammonists of this world have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are againe intangled therein, and overcome, the latter end is worse with them then the beginning; for then they become Wells without water, Clouds that are carried with a tempest, to whom the mist of darknesse is reserved for ever. For the Lord Christ Jesus sake (blessed Auditory, you holy people of the Lord) remember my Text when you see not me, That our standing is very slippery upon this Sea of glasse. Remember that all the actions, trans-actions, and all the imaginations of all the thoughts, purposes and intentions of all hearts are before the Throne of God open and manifest to his sight and censure. The Lords Throne is in heaven. His eyes behold, his eyelids try the children of men. *The Lord tryeth the righteous, but the wicked and him that loveth violence his soule hateth.*

Oh



Oh remember that *the Lords Throne is for ever*; and that *his Throne is in heaven, and the earth is his pedestool*. Oh remember that thou *swear not by heaven, for it is the Throne of God*: For hee that *swareth by heaven, swareth by the Throne of God, and by him that sitteth thereon*. Oh remember that *we must all appeare before the Throne of Iesus Christ, and render our accompts*. Oh remember what favour the Lord Iesus hath purchased for us, that *we may come boldly to a Throne of grace, and obtaine mercy, and finde grace to helpe in time of need*. Oh remember what the Lord Iesus hath promised, even that *his Saints on earth sit with him in his Throne in heaven, even as he is sate downe with his Father in his Throne*, Psal. 11. 4. Heb. 1. 8. Mat. 5. 13. Heb. 4. 16. Rev. 3. 21. And the God of heaven grant us the Protomartyrs vision, that we may be so full of the Holy Ghost A&. 7. 55. that we may have but one glimpse of the glory of God and Iesus standing at his right hand, and that we may see this by the eye of our most precious faith.

The seventh and last Vse of the Doctrine is of motion, and we need not seeke farre for a perswading and convincing motive, when we may but cast our eye aside, and looke upon this present and emergent occasion, which is both sad and sorrowfull, even the decease of a worthy servant to the Lord Iesus, whose sad Elegy I shall endeavour to couch in as few words, as a passage of such moment may be epilogized in, yet I hope so much as may awaken and stirre us up to consider where wee are, and what our condition is here, unlesse it be so with some of us, that we are asleep in death, and will not be moved nor removed from our brutish slumber for whatsoever may be said or done.

I confesse indeed, that this taske had been fit to have been undertaken by some strong, young, and skilfull

## A short Relation of

Champion of the Church, and not imposed upon an old, weak one, an *Emeritus miles*, and almost a *Silicernius*, a man *merè Edentulus*, one so farre from eloquence, that hath not so much as Elocution: But *cum nemini obscuri potest, itur ad me*, when I had not thirty houres time to prepare my selfe to the businesse; yet rather then I would wave the memoriall of mine endeared friend, I resolved to undergo the censure of the judicious for my plainnesse and simplicity.

Truly I could willingly take up the lamentable cry of *Elisha* for *Elijah*, He crying, *O my Father, my Father*; and I lamenting, *Oh my Brother, my Brother*, the Chariots of *Israel* and the horse-men of the same; for we have lost a chiete Chariot of our Churches, and an Horse-man of the State, not of the Pike, but of the Pen: But why should I, or any lament for him? of whom I may say to you all that Distick which old *Ennius* said at his death, and that with a very little alteration:

*Nemo illum lachrymis decoret, neque funera fletu  
Faxit. Cur? volitat docta per ora virum.*

I beseech you therefore have a little patience, and I shall onely speake of two passages: First, of his Christian living amongst us, and then of his sweet leaving of us.

I. He was an Academique by birth, he was borne of honest parents within three miles of *Oxford*, that Mother and Mistresse of Universities. His breeding up was also there, in *Corpus Christi* Colledge, an happy Seminary of very many famous and learned men; I mention one for all, that is Doctor *John Reynolds*, whom I have heard stiled beyond the Sea in the Universities of *Rostochium*, *Groninga*

Charlton upon  
Osmore.

## *the Life and Death of D<sup>r</sup> FEATLEY.*

23

*Groninga and Leiden, thus, That famous Oxford of Learning, worthy Dr. Reinolds.*

2. As he grew up in yeeres, he lived in favour with God and man in an unreproueable holy life and conversation, honoured for Arts and Sciences, and had all Degrees that the University doth afford, conferred upon him, *Ex merito & congrui, & condigni*, both for his congruity of good manners, and condignity of singular knowledge.

3. He was commended for a Chaplaine to the Lord *Edmonds*, Leiger Legat, Lord Ambassadour for his sacred Majesty to the French King, where being at *Paris* he disputed with the Jesuites, who albeit they contemned him for that he was of so low a stature, yet admired him for his ready answers, and acute distinctions: The Jesuites in that contempt of theirs had forgot what that ancient Father *Ferome* said of Saint *Paul*, That although he was of a very little and low stature, yet for all that, that *Homo tricubitalis ascendit in cælum*.

4. Some seven yeeres sithence I had a son Fellow of *Trinity* in *Cambridge*, who, being Traveller for his Colledge, I kept at *Paris* for a time, *habitu dementissimo*, in an uncouth habit, that he might not be knowne, and he resorted daily, and had conference in the Cleremont with the Jesuites, and with them of the Colledge of *Sorbon*, but more intimately with *Sirmundus* and *Petarvius* two prime Jesuites, whom (as hee hath told mee) remembered Doctor *Featley* oft-times in their conference with reverentiall respect for his accute and ready Disputation.

5. All his Sermons in a great Book in Folio shew how sound he was at heart, and discovereth the plots of the Romish Sectaries in abundant manner. He also made a  
Supple-

## A Short Relation of

Supplement to that worthy Knight Sir *Humphrey Linde* his Book, which he left unfinished at his death, and vindicated that worthy Knight from the scandals and aspersions of that Romish railing *Rabshakeb*.

6. He writ against *Arminius*, and all of his rabble, shewing demonstratively that their Tenets they had from the patches and pieces of *Pelagius*, that Welch Heretique, a Monke of *Bangor*, whose name was *Morgan*; for *Pelagius* in Latine and *Morgan* in the Welch Idiome signifie both one and the same party, that is to say, *Mor-gan*. *Mor*, is *more*, and *gan*, is *juxta mare*, or *Accola maris*: One of the Shires of South-Wales being called *La Morganshire*, for that it is scituate all along the Sea coast.

7. He wrote a little Tract called *The Sea-Gull*, against a grosse imposture, and shewed it me in *Peter-house*, what time I came to visit him there, with Sir *Geo: Sands*, Knight, my Countryman of Kent, with others.

In *Peter-house*.

Entituled, *The  
Dippers dip*,  
sold by *Rich:  
Roysson* in  
*Iwic-lanc*.

8. He wrote a little before his death against the Anabaptists, (a book seasonable & necessary for these unsettled, wanton times) and in the very frontispice of that Book discovereth fifteen species of them.

9. After his returne out of *France*, he was recommended by the University of *Oxford*, to Doctor *Abbots*, chiefe in the Church of *England*, to be his Chaplaine; where he loitered not, neither ceased to write against *Rome*, as often as ought did peepe out of the Presse of the whore of *Babylons* trash. Neither was his learning onely Polemicall, but pious also, as his *Meditations*, and *Hand-maid to Devotion* doe witnesse: and in that time he was Chaplaine, he was the meanes under God of the conversion of a Spanish Frier.

10. His nature was meek, gracious, affable, merciful, as appeared in his sincerity toward the poore, when as he  
and

and I had the honour with Doctor *Temple*, Doctor *Bernard*, Master *Francis Taylor*, and others, to be returned & joyned in the Commission for pious uses, with worthy Sir *John Lenthall*, Knight, and other Justices of *Surry*.

11. His intimate acquaintance and mine were of thirty seven yeeres duration; and one and twenty yeers of which time we lived loving friends and neighbours but 3. miles distant from one another.

12. We served together in three Convocations, to wit, the last two of King *JAMES* of precious memory, to whom we had the honour to be Chaplaines in Ordinary, and the first of King *Charles* kept at *Oxford*: All which time he strongly set himselfe against all that had any smack of *Rome*, or Romish superstition.

13. In which Convocations, five and forty of us, whereof he was chiefe, made a solemne Covenant among ourselves to oppose every thing that did but savour or scent never so little of Pelagianisme, or Semi-Pelagianisme. And being elected by the Clergie of *Surrey* for to be a Clerk of the Convocation for this present Parliament, and hearing me make Protestation in the face of that Clergie, (an occasion being offered) in these terms, *Atque odi ego Arminianismum ac Bellarminianismum*, came and embraced me in his armes, and said, Well said good brother, I protest and will sweare the like.

AY me, much more might be said of his Christian living and carriage amongst us, but I hasten to his Christian leaving of us.

1. He was not idle, no not to his very end. After he came to *Chelsey*, by the favour and grace of the Parliament, to take the ayre, for the cure of his infirmities, I resorting unto him with a visit, found him very ill affected with the *Asthma in saburra stomachi*, and with the Drop sic,

## A short Relation of

which was on the left side of his face, and was false into his left legge, insomuch as I perceiving that he spake with great shortnesse of breath, and much difficulty to utter his words in our conference, I requesting him to spare his speech, I related severall passages unto him, which hee much rejoyced in, and so it tooke up the rest of the time I then stayed with him.

2. Within lesse then a weeke after this my visit of him there was a rumour spread, that he was distracted of his wits, which when I heard I hasted to him, as soone as he heard in his chamber that I was there, he speedily came downe to me into the Hall, where after embracings, as our manner was, we sat down and talked.

Truly I durst not tell him what I heard concerning the rumour, but after a little pause he told me himselfe of it in this manner, Wot you what Brother, why, they say I am mad. Now *absit*, quoth I. He replied, My case is like *Sophocles* the Tragedian, whose sonnes accused him for a mad man, and therefore by their law he by the sentences of the Judges, had his *Quietus est*, no more to trouble himselfe with the affaires of his state: Hereupon *Sophocles* that wrote Tragedies even to extreame age, recited to the Judges a Tragedy of his own making, which he had then in his hand, called *Oedipus Colonus*, and asked the Judges after he had read it unto them, Whether that Tragedy did scent or savour any whit of madnesse or distraction; Upon this question the Judges changed their mindes and judgements, and quit him from the accusation of his unworthy sonnes: So, sayes he, I shall leave such notes behind me, quoted in this time of my weaknesse, for *Nulla dies sine linea*, no sober man will think or conceive to be the meditations of a mad man.

3. But when I perceived that this rumour did somewhat

what affect him, I said, I hope Brother this false report need not trouble you awhit, it is usuall in this sorry world for worthy men to heare of evill, when they are most busied in goodnesse. How was that most judicious and sound Divine Mr. *Calvin* used by foolish *Surius*, and malicious *Bellarmino*, who reported, that he dyed of the *Pthiriasis*, the lowfie evill, such as *Herod* dyed of, *Act. 11. ult.* when it was but an ordinary disease called the *Phthisis*, or *Tis-sick*? How was *Theodorus de Beza* used, when it was reported at *Rome*, that *Beza* was dead, and a little before his death, that he had revolted and falne back to *Rome*; yea, and a lying Libell, printed at *Rome*, flew into all parts of Christendom, intituled, *Tota Geneva Catholica*. But *Beza* lived to answer that Pamphlet with a Treatise called *Tota Roma Critica* at *Cretica*que: For *Paul* in his Epistle to *Titus*, cap. 1. layes, *The Cretians were alwayes lyars, evill beasts, slow bellies, &c.* and cited unto them the Greek verse out of one of their owne Poets, to manifest it, *Κρήτις αἰεὶ ψεύτης, καὶ ὄφρυς ἀπείρητος, καὶ ἀσπίς ἀργαία*. Yea, further, Saint *Paul* makes this verse Scripture, by his attestation in the words following after it, *Ἡ ἀλήθεια αὐτῶν ὅτι ἀνθρώποις*. that is to say, this witnesse is true.

4. Further, he told me that he was writing still, and I encouraged him with *Βέβαιον ἔργον*. Indeed the lively voyce in preaching moveth more, yet a mans writing teacheth more. For it gives a man leave to pause on it, and doth not strike the eares onely, and then away: Words have wings; *ἔργα ἡμῶν ἔχουσι πτερὰ*. Writing reacheth those that are far off, words those that are neere: Words reach onely to them that are alive, writing to them that are unborne: He that speaketh, profiteth his owne congregation; but he that writeth, profiteth all: hee that speaketh, for an houre; but he that writeth, for ever. After this I departed



## *A short Relation of*

ted from him, and saw him no more, for within six dayes after I heard he was dead, and by credentiall witnessles am assured, that he departed this life a sound and faithfull Protestant, living and professing at end, That hee dyed in the Faith and Religion of the Church of *England*, established by many Parliaments.

5. Thus he ran this course, and was faithfull and painfull unto death; and God, I make no doubt, hath washed his soule in the blood of the Lambe, and hath given him a Crowne of life, which shall never be taken from him; I leave him in the hands of his God, in whom hee ever beleevved, and ever carefully served. I now returne to the gentle Reader, and certifie thee, That he was ever the same man, never dismayed with paines taking, not unlike the Palme Timber, which never bendeth under never so great a lading, but riseth upward against it; and as the children of *Israel* shrunk not down under their labour howsoever it were increased: Wherefore all that knew him, gave glory to God, saying, *Surely the Lord hath done great things for him, and by him.* I doe not give him halfe his due, as they know that knew him; yet haply more, then every one that knew us both, doe or may think fit to be spoken of him, but truth is truth whosoever is the speaker, and of the abundance of the heart the mouth will utter, and the Pen will write howsoever it be taken. I hope I shall not seem absurd to any sober Reader, for in all I have spoken I yeeld nothing so to flesh and blood, neither have I stretched my selfe beyond his measure, as the Apostle speaketh. Dr. *Bucer* called himselfe *Pila fortune*, and surely this Doctor and I being together at *Oxford* of the Convocation house in the first Parl. of *K. Charles*, he falling sicke there, and he himselfe, and others his friends, verily conceiving, that his sicknesse had been the



the Plague of Pestilence, his falling ill happening that very weeke wherein 5000. and diverse hundreds dyed in *London*; he was constrained to quit *Oxford*, and to goe for *Lambeth*: But how harshly and hardly he was used by a great man of the Church that shall be namelesse, *Animus meminisse horret, luctuque refugit*. For in a manner he was driven thence, and wee were constrained to get him an house, and two poore men travelled with him, the one of the one side, and the other on the other side did support and stay him up all the way, he travelling on foot pace, and so brought him home to *Lambeth*. When wee took our leave of him at *Bullington* greene, he said, *Valete amici, nunc temporis ego, ut olim Bucerus sum pila Fortuna, qua non est omnibus una: Orate pro me, rege, lege, grege. Iterum valete in Domino Jesu*: And so went on his journey, saying with the Psalmist, *Lord thou tellest my sittings, note these things in thy book, O Lord*. And now the world being not worthy of him, and he weary of it, is translated into heaven, but so, that as *Elias* being carried up in a fiery Chariot, did let fall his Mantle from him for *Elisba's* comfort and behoofe; So our *Featley* burning with zeale for Gods glory, and for the good of his Saints, hath left behinde him severall tokens of his Learning and love to divers Friends.

Let God be honoured for lending his Church such choyce vessels, to carry abroad his Name, and to publish his Truth against all opposers, and surely he deserveth of us to be had in everlasting remembrance.

But now I call my selfe to my remembrance, let mee have your patience, and I shall relate one more, which I had almost utterly forgot. At my returne out of *Germany* I with foure Merchants of *Hamborough*, and two of my people comming to *Embsa*, tooke into our Waggon a

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## A Short Relation of

*Licentiat*us in the Civill, or Emperiall Law, who was travelling to *Groninga* an University of East *Friseland*, and by the way I asking him, what other Universities he had seen, told me, that he came lately from *Paris* in *France*, and taking out a Diary which he had about him, shewed me a litle Breviate taken there of a Conference & Disputation between the Jesuites of the Cleremont, and one Doctor *Featley* of the Church of *England*, a man that his very Antagonists did give much respect unto; and moreover told me, that most of the Universities thereabouts held him in such reputation and honour, that in their Tables using to hang in their Schooles of the most famous Schoole-men, he, *vi*z. Dr. *Featley* was numbred one; and comming to *Groninga*, whiles we refreshed our selves there, and hearing us say, that we were bound for *Swartzsluce*, and so for *Amsterdam* that night; hee therefore knowing I could not stay, went into their Schooles, and brought me a copy of the School-mens names down to Dr. *Featleys* time, and gave it me, which I tooke together with the title given unto him, and am bold to insert it in this place. As,

Doctor	{	<i>Alexander Halensis</i>	{	<i>Irrefragabilis.</i>
		<i>Egidius Romanus</i>		<i>Fundatissimus.</i>
		<i>Bonaventura</i>		<i>Seraphicus.</i>
		<i>Franciscus Maiorius</i>		<i>Illuminatus.</i>
		<i>Henricus Goethales</i>		<i>Solennis.</i>
		<i>Johannes de Bacone</i>		<i>Resolutus.</i>
		<i>Johannes Duns Scotus</i>		<i>Subtilis.</i>
		<i>Tho. Aquinas</i>		<i>Angelicus.</i>
		<i>Guliel. de Rubione</i>		<i>Cherubicus.</i>
	{	<i>Daniel Featleius</i>	{	<i>Acutissim. acerrimusque.</i>

There were some more in the List, but I took no more then would serve my purpose; onely among them I perceived

ceived there were three of our own Country besides this Dr. *Feasley*. The one was *John Duns Scotus*, born far in the North neere *Scotland*, whereupon his Antagonists called him Scot in scorne, conceiving that because his tongue did *σκοτίζεσθαι*, therefore his head must needs *σκοτίζεσθαι*: but they were marvellously mistaken, as it appeared to all the learned where he was knowne.

2. *Alexander of Hales*, (the most ancient School-man) was born in *Glocestershire* at a place which I well know, called *Hales*, neer the Town of *Winchcomb* and *Sudley Castle*, of old the inheritance of the *Builers*, Earles of *Ormond*, and now the Mansion-house of the *Brugges* Lord *Chandos*.

3. *Johannes de Bacone* was sometime Fellow of *Merton* Colledge in *Oxford*, and afterward of *Brasen nose* Colledge there.

Lastly, gentle Reader, give me leave now I have said what I had to say touching this emergent occasion, that I may conclude with thee.

My Text is a Discovery on what manner of station we stand upon in this world. Verily not one that heard it preached, or read it, unlesse he be like a sponge which sucks in all both good and bad, of all that he heares and sees: Or like an Houre-glasse that takes it in at one eare, and out at the other: Or like a wine-sack that retaines the lees onely, and lets the good wine run out; when as they should be like those that sift the Corne, casting out that which is nothing worth, and retaining the cleane Corne; drinking in all good, as the earth doth a sweet shower of raine, or a drift of raine, which returneth not untill it hath fructified and made a barren ground fertile.

I know nothing more convincing to mortifie a man, then to looke upon the Revelation of the Text, and be resolved what this world is, even a Sea of glasse like unto

Cry-

# A short Relation of

Cryſtall, as a Sea reſtleſſe and tumultuous, caſting up ſome and dirt. Oh that we had never known in our Countrey, how needrely the rage of the Sea, and the tumultuouſneſſe of the people reſemble one the other. Hee that diſcerbes it not in the Meditation on my Text, I refer him to read the 19. Chap. of the *Acts*, wherein he ſhall obſerve in reading, 1. *Of no ſmall ſtir*; 2. *Of men full of wrath*, and crying out, *Great is Diana of the Ephesians*; 3. *That the City was filled with conſuſion*; 4. *A crying out, ſome one thing, ſome another*; 5. *That the major part knew not wherefore they were come together*. This is the world, and I would to God we had not woſull experience thereof in this kind. That Chriſtian that doth not ſee this as in a viſion in my Text, unleſſe he make further tryall, I will tell him in fine a facetious relation to ſhut up this ſad Elegy that I heard often (as occaſion was offered) by an ancient Parliament Knight of *Devonſhire* of one of his Neighbors, who being a Copy-holder of ſome 30. pound *per annum*, and dwelling by the Sea ſide neere *Plymouth*, obſerving that certaine of his Neighbours trading to Sea, came home gallant and rich, and lived in a very plentifully manner; hee would to Sea that he would, againſt all his friends minds; ſold his Oxen, Horſe, Sheepe, his Land for a time, made up a ſtock, left his wife and children with her father. To Sea goes he, the Freight returned was Figges. A ſlaw of wind comes, the Ship is endangered, they muſt lighten the Ship, as *Pauls* companions did, *Act. 27.* when they were conſtrained to caſt out the wheat which was their lading, into the Sea: So here, over-boord goe the Figs, this poore Yeoman cries out, O there goes over-boord all my Oxen, and names them by their names. Home he comes poore, his Neighbours pitying his folly, one lends him an Oxe, another an Horſe: after ſome few yeeres he picks up his crums againe, and being at Plough on a very faire and calme day, cries Hoe to his boy that did drive: He ſtands ſtill, looks on the Sea, for he dwelt (as I ſaid before) at the very Sea ſide, and ſaw it as ſmooth as a Smelt, and ſaid, Wenno on you, how is't you look ſo ſmooth? you long for more Figs do you? your ſmooth looks ſhall never deceive me again I warrant you; drive away. Semblably twill be his dole, who will not beleve his God. *Credis ſe forma, Deo non voluit*. He truſted a few boards put into form, and would not truſt to the ever-living God: *Thy very God of peace & love ſanctifie you througely out, and I pray God make us all wiſe to ſalvation, and preſerve us all, and our children in the ſaving grace of Jeſu. Amen.*

F I N I S.

